

Millennial Star



[Photo: Blackburn Holden]

Gaping Ghyll

POETRY

AND I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

—I Nephi 13: 12.

COLUMBUS

Behind him lay the grey Azores,
Behind the Gates of Hercules;
Before him not the ghost of shores;
Before him only shoreless seas.
The good mate said: "Now must we pray,
For lo! the very stars are gone.
Brave Admiral, speak; what shall I say?"
"Why, say 'Sail on! sail on! and on!'"

"My men grow mutinous day by day;
My men grow ghastly wan and weak."
The stout mate thought of home: a spray
Of salt wave washed his swarthy cheek.
"What shall I say, brave Admiral, say,
If we sight naught but seas at dawn?"
"Why you shall say at break of day,
'Sail on! sail on! and on!'"

They sailed and sailed, as winds might blow,
Until at last the blanched mate said:
"Why, now not even God would know
Should I and all my men fall dead.
These very winds forget their way,
For God from these dread seas is gone.
Now speak, brave Admiral, speak and say—"
He said: "Sail on! sail on! and on!'"

They sailed They sailed. Then spake the mate:
"This mad sea shows his teeth tonight.
He curls his lip, he lies in wait,
With lifted teeth as if to bite!
Brave Admiral, say but one good word:
What shall we do when hope is gone?"
The words leapt like a leaping sword:
"Sail on! sail on! and on!'"

Then, pale and worn, he kept his deck,
And peered through darkness. Ah, that night
Of all dark nights! And then a speck—
A light! a light! a light! a light!
It grew, a starlit flag unfurled!
It grew to be Time's burst of dawn.
He gained a world; he gave that world
Its grandest lesson, "On, sail on!"

—Joaquin Miller.

THOUGHT FOR THE WEEK:

A real optimist is one who not only hopes for the best, but sees that he gets it.—Dr. Downey, Archbishop of Liverpool.

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Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.

—Peter 1: 22.



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THIS WEEK'S COVER

WHAT a piece of Work is man! In comparison to some of God's other handiwork—how puny—yet the crowning achievement of all! By the exercise of the power of faith both the mountain and the man were formed. By the exercise of that same power man could say to the mountain, "Be thou removed," and it could be so. "O Lord, how great are thy works! and thy thoughts are very deep."—Psalms 92: 5

What Is The Book Of Mormon ?

By ELDER GEORGE Q. MORRIS

THE Book of Mormon has been published to the world now for over one hundred years. It has been translated into many languages and distributed among most civilized nations. It is ridiculed by some people, held sacred by many, treated with indifference by others. Many books have been written about it. Joseph Smith, in conversation about it with some of his associates, said, "I told the brethren that the Book of Mormon was the most correct of any book on the earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book." What is this book? For a few minutes may we consider this question. It is commonly spoken of as a history. To those who make a superficial approach, it seems to be principally a history of the wars between the Nephites and the Lamanites. That was my youthful conception of it. I wondered at the deep interest older people had in it. Maturity and a study of the book gave me a better understanding of it. The Book of Mormon may be said to be history, but it is not a history in the ordinary sense. In its Preface it is called a record. That is perhaps a better word to use, for it is not a detailed history of a people, but rather purposefully selected parts of their history. It has not to do primarily with secular history. It deals instead with a people's spiritual experiences through a thousand years.

It is a book written in order that it might fill a great purpose in the earth, at a particular time, to a particular end. That it is not a consecutive, detailed history is apparent from an analysis of its Contents, as to periods of time covered and as to the subjects treated. Regarding the periods covered, the Books of I and II Nephi, through 55 chapters, cover 55 years; those of Jacob, Enos, Jarom, Omni, through 10 chapters, cover 415 years; those of Mosiah, Alma; Helaman, III Nephi, through 138 chapters, cover 165 years; and those of IV Nephi and Mormon, through 10 chapters, cover 385 years.

(Ether 32 pages, 15 chapters, treats another people's experiences at another time.)

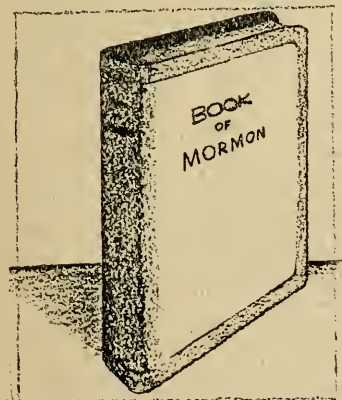
You will note from this that the first two books go into some detail—55 chapters to a period of 55 years. In the four books following, practically nothing is given us concerning their period of 415 years; just enough is said to connect with another period that again is dealt with in detail, in the books of Mosiah, Alma, Helaman and III Nephi, which devote 138 chapters to a period of 165 years. Following this last period, so little is told us of the final 350 years that it occupies the space of 10 chapters only. Thus we have in the Book of Mormon, so far as its historical treatment is concerned, the covering in more or less detail of 220 out of its 1,000 or more years of history, while the remaining 800 years are passed over with the briefest mention. This is consistent with the nature and purpose of the record as I see it. The Book of Mormon should be considered, it seems to me, as not a mere history, but a

NEW WITNESS for the Lord Jesus Christ. It deals primarily with His coming to the earth, with His Divinity and with His Mission and Doctrines.

This conception of the nature of the Book of Mormon is in harmony with its title page, which is a literal translation taken from the original record. This page declares that it is "Written by way of commandment, and also by the spirit of prophecy and of revelation" . . . "and also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations."

Consistent with these statements and with our viewpoint, an examination of the contents of the book shows that the historical narrative given is the necessary background for the material in the book which has to do with "the things of God" which, obviously, is its main purpose.

The contents consist of: General narrative, 21 chapters; accounts of wars, 54 chapters; prophecy and visions, 55 chapters; doctrine and exhortation, 71 chapters; missionary work, 17 chapters; the Saviour's ministry, 21 chapters. So it develops that of 239 chapters, all but 75 are devoted to matters having to do with "the things of God."



The first part of the Book of Mormon is a direct translation of Nephi's and Jacob's writings. The balance is an abridgment of a very extended history of the people through a thousand years. Mormon, who made the abridgment, in the selection of his material, acted evidently under the same instructions as those received by Nephi. There is, consequently, this consistent purpose running

through the whole book as evidenced in its contents.

The Book of Mormon as a volume of scripture growing out of the dealings of God with the branch of Israel on the American continent, in being a **NEW WITNESS** for Jesus Christ, is obviously a witness also to the truth of the Jewish scripture, confirming its historical facts and the correctness of its doctrines. That the production and coming forth of the Book of Mormon was part of a plan being carried out by the Lord for accumulating evidence, is indicated in this scripture, quoting His words in referring to the Gentiles:

"And because my words shall hiss forth—many of the Gentiles shall say: A Bible! A Bible! We have got a Bible, and there cannot be any more Bible.

" . . . And what thank they the Jews for the Bible which they receive from them? Yea, what do the Gentiles mean? Do they remember the travels, and the labours, and the pains of the Jews, and their diligence unto me, in bringing forth salvation unto the Gentiles? . . .

"Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth?"

"Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together the testimony of the two nations shall run together also." (II Nephi 29.)

Thus, in fulfilment of the Divine Plan, after the Bible has been published throughout the world for many centuries, the Book of Mormon comes forth as another volume of scripture confirming its testimony. It comes forth as stated in its purpose already quoted, "by way of commandment and also by the spirit of prophecy and revelation." . . . "To the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting Himself unto all nations." The writings of this New Witness was moreover definitely planned and provided for and directed by the Lord Himself. Parts of the record were actually examined and corrected by Him as shown in III Nephi, Chapter 23, which says:

"And it came to pass that he (Jesus) said unto Nephi: Bring forth the record which ye have kept.

"And when Nephi had brought forth the records, and laid them before him, he cast his eyes upon them and said:

"Verily I say unto you, I commanded my servant Samuel, the Lamanite, that he should testify unto this people, that at the day that the Father should glorify his name in me that there were many saints who should arise from the dead, and should appear unto many, and should minister unto them. And he said unto them: Was it not so?"

"And his disciples answered him and said: Yea, Lord, Samuel did prophesy according to thy words, and they were all fulfilled.

"And Jesus said unto them: How be it that ye have not written this thing, that many saints did arise and appear unto many and did minister unto them?"

"And it came to pass that Nephi remembered that this thing had not been written.

"And it came to pass that Jesus commanded that it should be written; therefore it was written according as he commanded."

So we see the significance of the coming forth of the Book of Mormon to the people of our day.

Under the world's present conditions, in these times of upheaval and upset, of darkness and despair, in these days when we see much of our world tumbling to pieces about us politically, economically and spiritually; when peace has been taken from the earth and when fear fills the hearts of men; when boastful, benighted, ruthless, self-seeking leaders of nations deny the fundamental truths of human existence and are proclaiming and enforcing "the doctrines of devils and the commandments of men," may not the consideration of this Book of Mormon be profitable to all men? Should not all men value and cultivate the companionship of this sacred book, specially provided for and brought to this age by the Power of the Almighty, and which brings to the world the fulness of the Gospel of Jesus Christ, the only cure for the present evils, and bears fresh witness of His Divinity.

In conclusion, from the final chapter of the book, comes this promise to those to whom this volume is to come:

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost." (Moroni 10: 4.)

The Most Wonderful Mountain In England

By J. A. PILLING, F.R.G.S.



J. A. Pilling, Esq.

ITS name is Ingleborough. It forms part of the Pennine Chain and is situated in the West Riding of Yorkshire, about 20 miles due east of Lancaster, the summit being 2,373 feet above sea level. A stranger passing by would probably admire the mountains as a bold outstanding mass, but he would have no inkling as to the wonders it contains.

Ingleborough is built up of varying strata. Down below are coal measures and other ancient rocks, above which there is a stratum of carboniferous limestone about 600 feet thick, and on top there is millstone grit with seams of various kinds of stone.

Most people think of mountains as great masses of earth, rocks and stones. Ingleborough is all that, and more. If a section could be cut through it, its wonders would astound the world. Within this magnificent mountain are to be found fissures, deep holes, waterfalls, precipices, caves and lakes; and passages full of beautiful stalactites and stalagmites. The stalactites are formations caused by the dripping of lime-charged water from the roof, while stalagmites are solid masses of the same material on the floor formed by droppings from the stalactites.

The carboniferous limestone, which is composed largely of the shells of minute fish, was originally under the sea. In remote ages, as a result of natural convulsions, this limestone was pushed up out of the sea, and the top of the layer is now about 1,000 feet below the summit of the mountains. The limestone is full of cracks, or joints, and when water runs into it from a higher level it re-appears at the foot of the stratum in the form of springs, whence it goes to join the rivers.

On Ingleborough are to be found scores of deep abysses, called "pot-holes" the existence of which is entirely unknown to all but a comparatively few of the inhabitants of this country. It is into these holes that the water rising from springs on higher ground falls. The potholes are of all sizes, varying from a few feet to 500 feet in depth. Some are vertical, others descend in steps or "pitches"; some are so narrow at the top that they can be stridden over, while others have enormous openings.

For the last 50 years or so the exploration of the pot-holes has been undertaken by a dozen or more clubs of young men, whose work has revealed many of the secrets of the world beneath us. In most cases the explorers have to descend by means of rope ladders but it is not all so simple at that, as they



The Bridge, Alum Pot [Photo: W. Fairbank]

have to drop through waterfalls in some places, to negotiate deep, icy pools, and to crawl along passages so narrow at times that it is marvellous how they manage to get through. They creep through water with candles stuck on their helmets, and have most strenuous work in dragging their tackle along with them. The science of "speleology"—cave-hunting or pot-holing—affords a wonderful sport, but only for the young and strong. Older people must put up with mild adventures or with visiting caves which are easy of access to tourists. A great work has been carried on in this directions by the Craven Pot-hole Club, whose headquarters are at Skipton, Yorkshire.



The Beehive, Clapham Cave [Photo: J. Mitchell]

Space will only permit of some description of two of the outstanding pot-holes on Ingleborough: the famous "Gaping Ghyll" and "Alum Pot."

Gaping Ghyll is situated nearly 3 miles up the mountain above the charming village of Clapham. It is only 55 years since its marvels were revealed to an astonished world through the efforts of a famous French cave-explorer, M. Martel. At an elevation of 1,350 feet above sea level there is a funnel-shaped depression 365 feet in depth—as far down as the Cross of St. Paul's is high—in the centre of which there is a fearsome

(Continued on page 80)

THURSDAY, JANUARY 30, 1941

EDITORIAL

Re-Enactment

WE hear a good deal these days, as we always have, concerning public opinion. Always a vital concern to men who live together, it has become yet more so with the extension of mass communication as the spoken word has been added to the printed page in its appeal to the millions. Public opinion manifests itself in many ways—by comment on the street, through the press, at the ballot box, on the air. Sometimes it is whispered; sometimes it is translated into action. Ofttimes it is misguided and misrepresented; ofttimes those who presume to voice public opinion are really speaking only for themselves. Sometimes straw ballots and trial polls, controlled, directed, and participated in by the few, are represented as indicating the views of the many.

Abraham Lincoln once said: "He who moulds public sentiment goes deeper than he who enacts statutes or pronounces decisions." And what was true in his day is true with increased intensity in ours. The difficulty arises in the fact that the ability to influence public opinion is not always accompanied by a like degree of integrity or honesty or honourable motive. A man may be a spell-binder and a scallawag at the same time. A man may wield great influence without regard to his morals or his ethics or his purposes.

Eloquence is not always the companion of truth. A persuasive leader can sway the sentiments and the actions of many followers more honest but less discriminating than he. The

first recorded occurrence that we have of such misdirection on the part of an able but not honourable leader comes down to us from the account of things before time began when Lucifer, a brilliant personality, waged war in heaven and misled a third of the hosts thereof to their own downfall and to his. More currently it would seem that other persuasive and plausible leaders have been able to mislead considerably more than a third of their "hosts" in their particular spheres of influence. Their success would seem almost to overshadow Lucifer's accomplishment.

And this is one of the regrettable things about misdirected leadership—that not alone do the leaders pay the penalties of their follies, but likewise the followers as well, of which current history offers altogether too many tragic examples.

To mislead men either in mind or in spirit is as serious an offence as abusing them physically, even though it is not as easy to apprehend nor as quick to arouse resentment, nor as quickly punishable by the laws of men—yet it is an offence against man and God and will not go unnoticed or unrequited. The man or movement that promises to lead us to greener pastures—with a rope around our necks—is re-enacting an age-old drama, first enacted before the foundations of this world were laid. Whenever we yield in any degree or particular a fundamental right or tradition of liberty and freedom, we have gone back on a road that has often been retraced with "blood and tears and toil and sweat." And this is true no matter how acceptable in a personal way the leader may be or how persuasive his oratory. There are millions who would now so testify to their unavailing sorrow—if the privilege of testifying were still theirs!

And all this we should remember, before we set aside any hard-won and quickly-lost right of liberty or tradition of freedom—for any cause—real or imaginary.—RICHARD L. EVANS.

Was Columbus A Jew ?

By CECIL E. MCGAVIN

From the Liahona

"CRISTOVAL COLON was a Jew," declared the historian Crowley with pronounced finality.—"History of Romanism," p. 149.

It is possible that the brave Admiral who challenged kind Neptune and ventured upon the dangerous ocean in search of new highways of the sea, was a member of that renowned race that has contributed more than its share of great men who have written their names into the hearts and history of humanity?

At the time Columbus was seeking financial assistance for the dream that had been his meat and drink for many years, the Jews were an unpopular people in the very lands where he was most desirous of gaining help. During the year 1481, more than 2,000 Jews were burned at the stake in the province of Cadiz while 400 met such a fate in Saville. Jews even assumed Christian names and in some cases pretended to be converts to Christianity in order to avoid persecution.

In his journal he mentions with pathos the persecution of the Jews and their expulsion from certain provinces of Spain. He took an unusual interest in these unpopular people who may have been his kinsmen.

A newspaper recently had this to say of the subject: "It has been an historically accepted fact that Columbus was born at Genoa, Italy. The statement of Senor Rebiera comes to us on the heels of an announcement by the Rev. Rey Soto, upon his arrival in New York recently, who said that Columbus was a Jew. The Prelate said that this was proved by documents discovered at the home of the ancestors of Columbus in Spain. He said that Columbus hid the fact that he was a Jew because of the deportation of the people of that race from Spain by Ferdinand and Isabella."

Jacob Wassermann, whose name surely carries a trace of Abrahamic consanguinity, in a book about this Don Quixote of the sea, reminds us that:

"The Admiral was undoubtedly a man of financial talent... It was perhaps this appearance of commercial astuteness that led some of the later historians, particularly in Spain, to assert that Columbus was of Jewish origin. And that this may not appear a mere assumption, they produced some evidence from medieval sources, which, however, are so inaccessible that it is not possible to test their validity.

"A certain soft-heartedness in Columbus is a Jewish trait, in the best and the worst sense of that adjective: Jewish, too, is his unmistakable inclination to find a sentimental solution for practical problems: Jewish, likewise, is his characteristic timidity in the face of far-reaching responsibilities."

Concerning his boyhood, Wassermann wrote: "The events of his youth are shrouded in darkness. He is so consistently silent upon the subject that one cannot help the conviction

that he had some cogent reasons for his silence."

Marius Andre wrote a book about Columbus in which he declared:

"On the other hand, there is perhaps equal reason for believing him born in Aragon, the son of converted Jews. And why should he not have been?"

"To develop and discuss all the hypotheses that have been put forth would be an irksome task of only mediocre interest. Suffice it to call attention to the fact that if Columbus succeeded in obtaining satisfaction for his exorbitant claims in an affair which in all reason and common sense seemed doomed to failure, it was chiefly due to the support of the Jews of Aragon. Anyway, his Jewish origin can be more easily deduced from his temperament and character than from any historical facts of which we have as yet knowledge."

COLUMBUS THE MAN OF GOD

"An angel appeared to me and said: 'God has given to thee, Columbus, the keys of the great chains that bind the ocean,'" wrote the Admiral to the Queen of Spain.—Montgomery's "History of America." p. 38.

Another historian does not scruple to record: "Columbus claimed to be divinely appointed for his mission. He affirmed his voyage a miracle, and himself inspired with the conception of it by the Most High Trinity."

Columbus was devoutly religious. He was as sincere in worship as was his progenitor Abraham. He freely gave all credit of his discovery to the Lord whose inspiration guided him in the perilous mission. "I have conversed and corresponded," he once wrote in his diary, "with learned men, both religious and secular, of many nations—Latins, Greeks, Jews and Moors, and many others. Our Lord and Saviour has shown me much favour in regard to this desire by giving me an intelligent spirit. He has granted that I might acquire ample knowledge of the art of navigation, also all that is needful of astrology, geometry, and arithmetic. He has given me understanding in mind and also the dexterity of hand needful to make drawings of the world."

"Evasion and subterfuge," wrote Ober in his biography of the Admiral, "could suffice to detain their heaven-sent guest no longer. . . . He passed in prayer the greater portion of the night before he sailed."

A Jewish minister has said of Columbus: ". . . Observe Columbus in his silent meditations; mark his untiring and faithful observations; Behold him watching the western breeze, and marking with zealous eye and anxious heart, every substance that floated on the ocean's eastward-bound current as, probably, from the New World he sought. Listen to the philosophy of his reasoning, that a Western Continent was necessary to preserve the equilibrium of the earth, and to balance it correctly on its own axis. Inspired of the Almighty God of heaven, he encountered the ridicule and jeer of a faithless and unbelieving world. . . . Combating opposition, calumny, and reproach from almost every quarter; he sur-

mounted every obstacle, obtained an outfit that was as little fitting and proper for the great enterprise as was the manger for the birthplace of the Virgin's Son. . . . The three old crazy vessels were enough! The Spirit Angel was their guardian and their guide, and was with them on the stormy deep.

" . . . By the aid of Ferdinand and Isabella of Spain he obtained three small vessels, old and almost rotten, poorly manned and badly provisioned. It was not because they believed he would be successful, but like the unjust judge with the poor widow, they desired to get rid of his importunities. . . . If they had had any faith that he would be successful, they would have fitted him out with the best ships that any navies of the time could have afforded, manned with sufficient men and supplied with all the necessary equipments; and they would have said: 'Go and prosper, and the God of the seas pioneer your course!' But they had no faith in the enterprise; they wanted to stop his importunities and get rid of him."

Much of the money for the first voyage was contributed by the Jew, Lois de Santangel. The cost of the second voyage was defrayed almost entirely by the treasure confiscated from the Jews in Spain. Five of his intimate companions on the first journey were Jews, including the ship's doctor, Bernal, and the interpreter, Lois de Terres. Very likely the interpreter had assumed his Spanish name for purposes of personal security.

Many historians there are who delight in believing that the brave Admiral belonged to Abraham's clan and was as pious as any of his forefathers whose mighty deeds constitute the major portion of the Old Testament. They delight to honour him an inspired explorer in tune with Deity as clearly as was Jacob, Jeremiah or Isaiah.

"He makes himself small," writes Wassermann, "because he feels himself so mighty. When he conceives himself as the instrument of Godhead, he stands nearer to God than any other creature.

"He felt himself to be an instrument in the hand of a Higher Power. In the year of his success he wrote on one occasion to King Ferdinand: 'I come to your Majesty as the Emissary of the Holy Trinity, to spread the Holy Faith, for God speaks clearly enough about these lands through the mouth of the Prophet Isaiah, where it is said that His Name shall be proclaimed abroad from Spain.' In the same way, before that pious assemblage in San Esteban, he insisted that he must be regarded as one inspired. The passages in Isaiah that he forcibly interpreted to his own ends are to be found in the 24th and 64th chapters. 'From the uttermost part of the earth we have heard songs,' and 'I will build a new heaven and a new earth.'"

"Who can doubt," inquired Columbus of a friend, "that the Holy Ghost inspired me?"

Since Columbus was certainly inspired in this remarkable manner and since no Moors or Jews were permitted to go upon voyages of discovery, we may see the reason why he concealed his true nationality—in case he were a Jew.

“Suffer The Little Children”

From the Instructor

NOT long ago a highly intelligent and observant woman, a wife and mother, remarked to the author, “I always feel sorry for little children, because they have to take whatever we grown-ups give them.”

Perhaps everyone who is either a teacher or a parent, especially a thoughtful parent, has experienced this feeling, and the impression is apt to deepen as one grows older and observes the relations between our little folk and adults—in the home, in the schoolroom, and elsewhere. It must have been an idea like this that led Jesus to make that understanding and sympathetic observation, “Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven.”

“Every spirit of man,” says an illuminating sentence in the Doctrine and Covenants, “was innocent in the beginning.” The poet Wordsworth probably sensed this fact when, in his “Ode on Immortality,” he spoke of heaven lying about us in our infancy and of the growing boy travelling farther and farther from the East, till the light grows into that of common day. This innocence “in the beginning,” coupled with the innocence of childhood, is why, as we are told in another revelation to Joseph Smith, “little children are redeemed from the foundations of the world through mine only Begotten; wherefore they cannot sin, for power is not given unto Satan to tempt [them], until they begin to become accountable before me.”

How is it that “little children” lose their innocence and become subject to temptations, to the power of evil, and are required to be baptized for the remission of sins?

The author once was witness to a diminutive scene that furnishes a clue to the situation. A boy of three was playing innocently in his back yard, when another boy, who was perhaps five, said, “Come here, Willie, Do you want some candy?” Willie, of course, went up to the boy, who thereupon took his hand from behind him and threw a quantity of dust into Willie’s big, open brown eyes. Later I saw Willie practice this same heartless trick upon a boy his junior.

Usually it is the older persons, the adults, the sophisticated who initiate our innocents into the guileful life, who teach them to “look out.” Children are very observant. They take their cue from their elders. Much of their thinking, their language, and their conduct is due to what they see and hear around them. Do we shout at them? They soon learn to shout back at us. If we are unkind, impolite, inconsiderate, unjust, cruel to them, they are unkind, impolite, inconsiderate, unjust, cruel to us in return. And the reverse of this is true.

What an inestimable blessing it is for a child to be brought up in a home where “love abounds”! Not that sort of love that finds expression in what is known as palaver, but the kind of which the apostle speaks in his letter to the Corinthians. “Love is patient and kind. Love is not envious or boast-

ful. It does not put on airs. It is not rude. It does not insist on its rights. It does not become angry. It is not resentful. It is not happy over injustice, it is only happy with truth. It will bear anything, believe anything, hope for anything, endure anything. Love will never die out." Such is the atmosphere in which every child should grow up—the atmosphere of the home, of the school, of the church.

The absolute innocence of childhood and its utter dependence upon the adults, places a burden of responsibility upon us that is likely to weigh us down—if we are understanding and sensitive at all. This is especially true of parents. The responsibility, in our Church, was put upon fathers and mothers by our Lord Himself. As early as November, 1831, when the Church was not yet two years old, He said, "Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents."

A child who has faith, who knows what to do when he is wrong, and who is responsive to the promptings of the Holy Ghost (for these are, after all, the cardinal truths of religion), has the power to mould his life in accordance with the ideal set down by Christ.

But the child, thus atmosphered in truth, will in turn bring a creative influence on its elders. Of all the potent forces in human life that make for righteousness, none is more formative, redeeming than that of a little child. This powerful influence, however, is apt to be in another direction, certainly after a while, if a wholesome environment is not created for the child when it is most open to influences for good.

In the Sunday School and in the classroom the same atmosphere of love should prevail. For often, when it does, the pupils remember the teacher all through their lives and are influenced by what he or she may have said. Here is a chance for an immortality for which every true teacher yearns.

"Suffer the little children to come unto me."



DEATH

TYSOE — William H. Tysoe, President of the Northampton Branch, passed away on December 17th, rather suddenly as a result of heart weakness and bronchitis. For more than a year he had been in sole charge of the branch, which had shown improvement in attendance, tithing, etc., during that period. Tributes to his merits were

paid at the funeral service on December 21st, which was attended by his widow, sons and daughters and friends; also on Sunday, 22nd, at the Branch meeting hall. Both services were conducted by District President Norman Dunn, who bore testimony to the diligence and integrity of Brother Tysoe.

DOINGS IN THE DISTRICTS

Scottish

President Andrew B. McGowan presided at and conducted a baptismal service held in the Kinning Park Public Baths, Glasgow, on Sunday, December 29th. The following were baptized into the Church: Falkert Jan De Hoop (Lieut. Commander, Dutch Navy), Ruth Aitken and Eleanor Juror. All candidates were baptized by Brother Robert McQueen. Talks were given by Brother Joseph McQueen and President McGowan. There were approximately 30 people in attendance. Confirmation took place the same day as follows: Brother Falkert Jan De Hoop was confirmed by President McGowan, Ruth Aitken by Brother Robert McQueen and Eleanor Juror by Brother Joseph McQueen.

Newcastle

A Convention of the Northern section of the Newcastle District

was held in the Sunderland Branch Chapel on Sunday, 12th January. Two sessions were held, morning and afternoon. The morning meeting was taken up with testimony bearing chiefly. Sister Doris Peacock gave a talk on "Luke, a Leader of the Early Church."

The afternoon session was conducted by Brother William Wright of the Sunderland Branch. Speakers at this meeting were Sister Ethel Scott, Lady Missionary, Brother Stanley Short and District President Frederick Oates who admonished the Saints to live fully the Word of Wisdom, saying that they should be exemplary of the true mode of living always. Music was provided in the form of a duet by Sisters Ellen Oates and Gladys Quayle, and a solo by Sister Myrtle Foster. The spirit manifested throughout was inspirational. 23 attended the first session and 37 the second.



WEDDING

BURGON-SHORT—Sister Evelyn Burgon was married to Brother Albert Short on Saturday, January 11th, in the Chapel of the West Hartlepool Branch. Both are members of that Branch and the ceremony was performed by Brother Stanley Short of the District Presidency, brother of the groom.

The bride was attired in a dress of ivory satin worn with an orange blossom headdress and a veil. She was given away by her father and

attended by two bridesmaids, Sister Winifred Short and Miss Irene Berry who wore dresses of pink taffeta and mauve georgette respectively. Their headdresses were to match. The bride's bouquet was composed of pink carnations and the bridesmaids carried bronze chrysanthemums. Sister Rowena Webster officiated at the organ. Brother Albert Short is at present serving in the forces.



BIRTH

PICKTHALL—A daughter was born to Sister and Brother L. Pickthall of the Burnley Branch on Tuesday, January 14th.



... A LITTLE HUMOUR

A letter came to a bank from a customer who was a prominent furrier in Australia. Two years ago this customer was complaining bitterly about the depression, but now:

"Dear Sirs,—Am sending draft for a thousand pounds, with which please credit my account. Last year I crossed a kangaroo with a racoon, and I am now raising fur coats with pockets."

THE MOST WONDERFUL MOUNTAIN IN ENGLAND

(Continued from page 71)

hole about 20 feet in diameter into which a stream flows. In order to facilitate M. Martel's descent, the stream was diverted in a trench a mile long, but it was impossible to prevent quite a lot of water from flowing into the hole. The first descent was made by means of a rope ladder, and when the explorer reached the bottom, which took 23 minutes, he found himself in an enormous chamber, 480 feet long, 110 feet high and 82 feet wide. York Minster is only 6 feet longer than this stupendous cavern.

A very brave man was M. Martel: he went into the unknown, well aware that no one would follow him if anything went wrong. He stayed down an hour and a quarter in making as complete an investigation as possible in the time, and in preparing a rough plan. In ascending, his telephone wire broke, and he could not make himself heard until he had gone up some distance. After various stops, owing to ropes being caught in crevices, he finally emerged after a strenuous climb lasting 28 minutes.

Since the first descent the Clubs have made thorough explorations of this wonderful bit of nature, but descents are now quite simple. The Craven Pot-hole Club have a camp at Gaping Ghyll for a fortnight every year (except in war-time) when they place a bridge across a corner of the hole. The passenger sits in a bos'un's chair attached to a steel cable, worked by a winch and petrol engine. The explorations have revealed passages leading from the main chamber in various directions, to a total length of no less than two-and-a-half miles, and it is quite possible that further passages may be found.

The water falling into Gaping Ghyll sinks through the floor of the main chamber, passes through Clapham Cave, two miles away, and eventually finds its way into Morecambe Bay.

The other wonderful hole, Alum Pot, is about $2\frac{1}{2}$ miles from Gaping Ghyll. It is a huge hole surrounded by trees and a wall, at 1,125 feet above sea level. Its opening is in the form of an ellipse about 130 feet long and 30 feet wide. A small stream falls into it vertically for about 200 feet, and then down the slanting floor to a depth of about 300 feet. The descent was formerly made by ropes, in buckets or by ladders, but it is now usually made by scrambling through a passage, called "Long Churn," for about 80 yards ending in a ropeladder drop of 40 feet. One then emerges on a sort of balcony, 80 feet down the Pot, and further progress can only be made by means of rope ladders. Some distance below the balcony, the pot becomes a cavern, into which drops a waterfall 100 feet high, formed by a stream more or less parallel to Long Churn. All exploration stops at a pool in the bottom, whose outlet cannot be followed. It is, however, known that the water finds its way to the River Ribble less than 2 miles distance. At that point the river has an impervious bed of rock, and the water



Alum Pot in Winter

[Photo: J. Mitchell]

from Alum Pot, after finding a way underneath the rock, appears on the opposite side of the river in a spring called "Turn Dub," whence it flows into the Ribble.

As some of the first English converts were baptised in the Ribble, it is interesting to recall the source of some of the water.

What is written above is but a mere outline of the wonders to be found on Ingleborough: many books could be filled with descriptions of these unexpected and little-known marvels of nature in our country.

The Articles Of Faith Of The Church Of Jesus Christ Of Latter-Day Saints

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon the American continent; that Christ will reign personally upon the earth; and that the earth will be renewed and receive its paradisiacal glory.

11. We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honouring, and sustaining the law.

13.—We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.